¶ The booke

of Marchauntes, very
profitable to all folkes to knowe of
what wares they ought to be
ware of, for the begilyng
of them. Newly peru-
sed and augmented
by the fyrst au-
thoure well
practised in suche doynges.

Reade and profite.

¶ Ad libelli Repertorem.
¶ En sine mercatu Merces Mercator inemptas
Tolle tibi, Merces has tibi sponte damus.

☞ Anno. 1547.

¶ The prologue of the author.

The purpose that we presently intende, is as memorable & worthy to be knowen as any other that may be spoken of, and also ỹ mater therof is so euident, cleare, and verytable, that all people may easyly vnderstand it, yea truly small chyldren in all countreis, and landes what soeuer they be, for ther be many marchants and chapmen in euery place wherby the trade is the more euident to be knowē To be brief in all the sayeyng of thys boke is not one spytefull difficulte, but onely some

Of the Author
abuses (ouer manyfelt) shewed
and byrefly touched, bycause
that they may be eschewed in
tyme comynge. And therfore
I praye al thē that shal haue
this boke to rede it diligētly,
for of trouth if it be well vn-
derstanden there shall come
inestimable profit to the
poore worlde, by the
healp of god, whiche
eternally be prai-
sed and mag-
nifyed.
Amen.

Here begineth the Marchants boke

The estate of Marchandise (for the time of thys mortall lyfe) is so necessary, that without it we can scant lyue, it is so alowable and profitable, Prouided that it be faythfully mayntayned.

That it is necessari, lyuely experyence sheweth it openly, for of truth it is necessary that the haboundance of one countrey healp to satisfy that whych lacketh in an other. And therby al labourying persones by diligēt industry are requisit for the maintenyng of the cōmōweale the whyche without fraude or gyle ought to distribuite cōuey, chaunge

loytes of wares frō one place
to an other accordinge to the
exigence of the tyme, and be-
houf of ỹ people. The whiche
is behoufull to all faythfull
marchants, as good & truſty
ſeruants of the comen welth
wyth moderate gaynes and
profyte of theyr wares with-
out dyſſemlyng in maynte-
ninge their eſtate, of their per
ſone & houſholde ſo that they
occupy in all trouth without
circumuention and domage
of theyr neybour with out be
gylynge or any decept. For if
fydelyte and enteyer beryte
be not foūde in them, they be
not marchātes but rather wi
ly

Theſſ. 1.

Of the Author

ly theues, and cautelous gal-
lants.

By similitude of this estate Jesus Christe hath taught his children. To multyply, encrese, and do profite with the talentes and gystes of God, whyche are delt to euery one according to his good wyl, saiyng thus. Occupy vntyll I come, And at hys comyng agayn punished the slouthful and yll seruant that dyd not his deuour to bringe ẏ frute of the gyft that he had receiued, doyeng vs to wite that wee shoulde not be ydle and not to receyue the gyftes of God in vayne, or els we cannot escape ẏ punyshment of

Luk. xix.

Here begineth the Mar

God. And is it to be thought
that he spake these wordes of
bodi marchādyse. For of tru=
eth as thys estate wherof I
speake is honorable botth in
temporall and ciuil thynges:
euen so is it cursed and dete=
stable in spirituall thynges.
And therfor saynt Paule in
the vertu of God forbiddeth
euery man that wylbe a mi=
nister, and seruant of spiritu=
all thinges, whiche is the ad=
ministration of ẏ holy worde
of God, and the ordinances
of Jesus Christ, that he appli
hym not to tēporal and secu=
ii. Tim. ii. ler chafferinge, and netheles,
God hath permitted in hys
furor that in stead of good pa
sters,

The Marchants boke
conserue and transporte all

ters, and veritable ministers of the saide worde, to chaunce in the church I say not alone li grosse chapmē but furious theues, and insaciable rauenyng wolues.

Should not he be iuged a begyler and these, whych selleth the thynge ẏ is not hys own, or that by subtyll meanes in sted of gold and syluer selleth tyn & bras? And should not the byer bee begylled and deceiued? Thus certainly (long ago) to the greate detriment of soules, of bodyes & goodes of the poore people is chaunced to vs, that in stead of faith full seruannts of God that should lede and teach ẏ poore worlde

ly theues and cautelous gal=

worlde to the waye of saluacion, be entred, not by ẏ dore
John .x. which is Jesus Christ, but by violence haue clymed in by a nother waye as false imposto
1. Pet. ii. res, and as. S. Peter sayeth, fals masters, lyers, teachyng sectes of perditiõ, forsakyng the Lorde that hath bought thẽ, blasyheming the waye of trouth, the whiche in auarice by feined wordes of our seyde marchants haue occupied, for suche workers of iniquytie, haue forgotten nor left nothing wher with by cautelus inuentions they [illegible]t occupy at their pleasure and will,

And to say the trueth they haue set all thynge to sale euen

uē to crye, Paradyse is to sel, by Paradyse by. There is no spirite that can comprise, nor tong declare all the marketes of these chapmē, and so great a swalow & prodigious multitude. Some poynts we must declare, leauyng ẏ resydue to be thought of pepole of more subtyl vnderstandynge.

The marchants that wee speke of be maruelous wyly. And haue encreased their wares so gratly with their workmanship, that they haue not left towne nor vilage, hil nor valey but thei haue filled thē with theyr shoppes.

There wer neuer slyer fores, for they haue ramped all vn=

The Marchants bolie
vnder theyr pawes. And the
better to lede their trade thei
cause ỹ people to beleue that
it is a greate welth, and yet
is it neither mor nor lesse thã
iiii. Re. ix. as the fals Jesabell paynted
her eies ye & all her face with
Jer. iiii. ruddy colours & other hewes
for to seme fayre and eschew
the fury of Jehu. Thus like-
wise these coueytous of glori
auaricians marchants paint
their workes, attributing it
to them selfs that belongeth
to God. As rightuousnes ver
tu, sapience, pardone, mercy,
remission of syne, haueuing
euer in their mouth. Lord
God, thankes to God, in the
name of God, of the authory
of

The Marchants boke of God, of. S. Peter of saint Paule .&c. beholde here the trompe the paynted glosse of theyr malycyousnes, for they knowe well that other wyse they should not be set by, and theyr trade soone be distroed. In bieynge and selling must be good faceyng & disguisyng among thē, hauing their heades al most al plucked, shorne or clipped, therfore it is wrytten, ỹ none may do as they, bieynge and sellynge, but he haue the name or marke of the beast.

They chepen, they chop, changeand sell, they bye and sell agayne, they barginge together on the best fashyon,

for

The Marchants boke
for parsonages curats, and do
boke benyfyces, and the bet-
ter to do they teache eche o-
ther theyr vacatiō and craft.
Theyr tyme of bargaining is
euer redi, & haue lōtim great
fayres as tyme and season re-
quireth, and always on high
feast dayes, clene contrary to
the other Marchants. Also he
Eter, witsōtyde, halowmas,
Christemas, and such other
come, whiche they themselfes
haue ordeined, all Marchāts
cease saue these.

For there is nonne handy-
craft but whyen they list they
cause it leaue of, bycause they
a lone make sale and woyke,
and all the other do homage
vn-

The Marchants boke
vnto them because it serueth
greatly to theyr gaynes.
Of this in or tyme we haue
sene an example meruelously
to purpose, that was of a cro
sey generally made and pub-
lished almost ouer al the erth.
And God knoweth by what
meanes. God knoweth by
what suppolts by what work
men by what croseidiers, such
a worke was handled. They
constreyned all them whome
the woulde, to obey to theyr
delizes. They threatned al the
that in any wyse gaynsayed
theyr lyes and abuses.
There was neuer sene a-
greatter market, hel and hea
uen wer e openned, for to take
in,

The Marchauntes boke
in, put out, or kepe styll all
that came at theyr pleasur,
so that thei brought any pre-
sent, for wythout that a man
could not spede of these galan
tes. We dyd make holidayes,
assēbles, feastes and processi-
ons, altogether at they myn
des & ordynaunce, and not so
hardy to say, nay
They griped, they plucked,
rauysshed, flax, woul, yarne,
thred, butter, chese, orē, caul-
ues shepe, gold and siluer, al
thynges were saleable. And
than thei ruffled, thei drāke,
gulled and plaied, I dare not
saye whoped, for eury thynge
went forwarde wyth them.
And to say the trueth, these
mar-

marchants be different from the other, for it is not lyghtly sene but they be cõtent with some one trade, some w̃ cloth, other with cataile, some with syluer or metall, other w̃ corne or wine. &c. but these wolfuish grossers, grosse vp all at once and rauysh euery where, to set all thynges on sale, it is a woulde to se theyr trade, nothynge sesseth them, but at their plasures thei occupi it, yea mẽ, womẽ, childern, now bone and vnbone, bodyes, soules of the quicke and dead of goodes visible and inuisible heauen, earth, and helle head, meat, tyme and dayes. Mariage, vestimentes, rasy-

The Marchants boke

res, chaung, anoyntinges, clo
thinges, bulles, pardons, in=
dulgences, remissions, bones
other relykes and rogacions,
expectyues, dispences, ex=
emptions, sacramentes, and
holi workes of god. Of bread,
wine, oyle, towe, mylke, wa=
ter, salt, fyer, fumigations,
encensynges, ceremonies, son
ges, melodies, wod and stone
of brotherhodes, intentions
traditions, deceptions, lawes
and wythout nombre of such
tryfletrase, wherby they ca
meruelously well drawe mo
ney to them, whereby the po
people are so vndertrod, gna
wen, deuoured, and so strau
ged for the knowledge of Go

that it is not possyble to be-
leue it.

And who euer woulde haue
thought ẏ whyche they haue
deuysed, that by ouer greate
subtyltie they haue so abea-
stad the people that thei mall
thē kisse a trenchor or a small
platter of gold, siluer, or lead:
which thei name the platine,
somtyme their fyngers endes
that is to witte theyr nayles,
or some dead bones of dead
folke, whiche they call relikes
whereby they haue goten so
many gyftes and presents.

The Byshopes of Jerusa- Luk. xxii.
lem gaue money to Judas for
to kisse a precious and worthi
thynge, a thynge a lyue and

The Marchants boke
tayze, whyche was ỳ precious
and worthy face of our sauy-
our & redẽptor. Jesu Chriſte.
But theſe are more wyly
and by their fraude do other
wyſe, for by their fals babe-
inges and cautelous wates,
they haue ſo punished almoſt
al people, in makyng them to
kiſſe bones and other vnlefull
dead thinges. And receyue
therfore plenty of money eue
ry where not paſſyng where,
ſo they maye haue it.

I leaue the kyſſyng of the
capmerchants ſhoo or ſlipper
for the kiſſe of baudy Thais
was neuer ſo dearly ſolde as
that is, or the kiſſinger of his
minions. But for becauſ that
here

The Marchants boke

here aboue wee haue spoken of bones and other trashe of dead thinges vnlafull: it shal be behouefull to se and reade a lyttel treaty ingeniously & profitablye compiled but late by a ryght docte and learned man named M. John, Caluyne, of the abuse of relykes intituled the vtile aduertisment, of the greate profyte that should come to Christēdome, if an iuuentory were made of all the holy corpses, and relykes in al regions the begynnyng wherof is thys.

Saynt Austyn in a boke that he intiled, of the labour of Monkes lamentynge certayne bearers of rogations,

The Marchants bokc
kayze, whyche was ỹ precious
and worthy face of our sauy-
our & redẽptor. Jesu Christe.
But these are more wyly,
and by their fraude do other
wyse, for by their fals babe-
inges and cautelous wates,
they haue so punished almost
al people, in makyng them to
kysse bones and other vnlefull
dead thinges. And receyue
therfore plenty of money eue
ry where not passyng where,
so they maye haue it=
I leaue the kyssyng of the
capmerchants shoo or slipper
for the kisse of baudy Thais
was neuer so dearly solde as
that is, or the kissinger of his
mignons. But for-bicaul that
here

The Marchants boke

here aboue wee haue spoken of bones and other trashe of dead thinges vnlafull it shal be behouefull to se and reade a lyttel treaty ingeniously & profitablye compiled but late by a ryght docte and learned man named M. John, Caluyne, of the abuse of relykes intituled the vtile aduertisment, of the greate profyte that should come to Christēdome, if an iuuentory were made of all the holy corpses, and relykes in al regions the begynnyng wherof is thys.

Saynt Austyn in a boke that he intiled, of the labour of Monkes lamentynge certayne bearers of rogations,

The Marchants boke
which alredy in his tyme er-
ercysed vilayne and dysho-
nest fayres and markets, bea
ryng hyther and thether the
relikes of martirs. Adde yea,
if they bee mertyrs.

By the whyche worde it
singnifieth that as than be-
gon the abuse of tropery, be-
rynge about bones gathered
here and there. Makyng the
symple people beleue ẏ they
were saynts bones.

Syth the begynnyg herof is
so aunciēt, it is no doubt but
they haue greatly encreased
all this long while also seyng
that the world is so merueil-
lousli corrupt sith that tyme,
that is declyning styll in ap-
pay

The Marchants boke
payringe tyll that it came to
the extremitie that we see it
in now.

For certaynely by suche
mayster liers, workers of wi=
ckednes, people effeminate,
the worde of verite is hyd, let
ted: corrupt and blasphemed,
to exalt, aduaunce, and pub=
lysh and vtter their most fals
and aduouterous wares not
wyth out dere sale of thē. For
neuer the wordes of an aduo
cacite, attorney, orator or phi
sitiō were so dere, as the wor
des of such patriarkes.

Nede it were that ỹ great pa i. Pet. 1.
stor our sauiour & redemptor
Jesu Christ that bought vs
not wyth golde and syluer,

or any corruptible thing: but
w his precious bloud, should
come wyth power and dryue
away these great mastyf bri-
gant Marchãts, wyly chan-
gers, and abusers, whych oc-
cupy the temple of God the
whyche by figure was some-
tyme made in the cite of Je-
John .ii. rusalem, and whan hys good
pleasure is in the vertue of
his holy name, by the wepon
of hys holy worde, and spirit
of his mouth: make an end of
such a miserable worke.

Alas, whan shall we se the
tyme accomplished that oure
zach.xiiii. Lorde hath promised by hys
prophete zacharye sayeyng.
There shall nomore be mar-
chan-

The Marchants boke
chants in ỹ hous of our Lord
God in these dayes.

Oh howe these good mar-
chants will grene and frown
whan they may nomore sell
theyr wares and workes: as it
is writen. The marchants of
the erth shal wepe and wayle
because that none shall bye
theyr wares any more. And
after ỹ letter, thys is spokē of
those marchantes of whome
we speake. Ryght happy they
are & shalbe ỹ maye se ỹ tyme
and day so desirable. And tru
ly it is greate wonder that
the worlde can suffre and su-
steyne so horryble and outra-
gious fardelles. For there is
no desolation vpon the erth,

Apo. xviii.

but

but that it is come by these moste fearfull and fallatious marchants.

And althoughe the doinges be so meruey lous that it is impossible to know it, or writ it fully, yet muste wee somwhat touch their nimbleniſſe and gentyl caſtes of their wiles. In their practyke they be ſowple and ſleight, wythout doubt more than I wene.

Is it not a greate actiuite, to ſell well, and in ſellynge to be well payde: and at the lenth the byer hath but the ſyght therof: Scantly any Italian or Lomberd cā do it, but theſe can do it welinough

Euery man ſeeth that it is

ſo,

so, but euery man doeth not perceyue it they haue so slombred, blinded, & abeasted the poore worlde. probatū.

Amonge good and true marchāts it hath not ben seen that euer they sold the onely sight of their wares. For thei say cominly the sight shal cost you nothynge but all these iackes lyke iugelers, momers or tomblers haue well lerned to play theyr pageants for wyth out cease they can sell and resele derely ẏ onely sight of theyr baggadge. This ẏ I saye is beste knowen in good townes. For if any be called of god by death sodainly these marchants do enquire of the

frendes

frendes or executers if they wyl haue the beste cloth the next or ỹ leaſt, ỹ beſt croſſ, or the next for to bringe ỹ corps to the church, and therto accordynge for to paye, wher in the poze people be ſoze abuſed for all wel conſydered, it vayleth aſmoche to the dead perſone as to the byer and all alyke. Of the corps it is certain, couer it neuer ſo wel, yet wyl it not ſweate, nor laugh nor ſtier at the beautie of the cloth nor at the riches of the croſſe. As to the folyſh byer, it is wel ſene that he may pay wel for he hath nothyng but the ſight ther of. And on the morow it ſhalbe ſolde lykwiſe

to

The Marchants boke to another. Thus can these maisters pollers nymbly vnfold and showe theyr wares, and properly fold it and bere away theyr tooles.

Moreouer is it not an actyuite to sel wares more dere after the rate of the gramēts wher wyth the marchante is arayed yea though the ware be neuer the better. Suche thynges were neuer sene in other marchants but these, yet with out ceasle they do it & yet no body doeth perceyue it nor thynke theron.

I would wytte of you, if ỹ masse (as they do saye) of a Chanon be not dearer thā of a vicar, of an abbot than of a monke,

The Marchants boke
monke of a bysshop than of a
dean and so of the other, And
yet they saye them selfe that
the masse of a naughty preest
is as much worth as another
which we beleue wel inough
Wherfore I woulde wite
of them wher of cometh such
diuersyte of price of one ma-
ner of marchandyse as for an
swer they haue none, but by
the diuersite of ỹ vestimẽts,
wher in they be lyke to a har
lot, that setteth her fylthynes
aloft or lesse after the sorte of
her raymentes.
¶ In this passage these great
harlotmongers wyll loue me
better and be more pleased to
compare them onely but to
a har-

The Marchants boke an harlot, and that in this I woulde not compare them to the traitour Judas, as one of their bokes doeth, named, Stella clericorum. where the faire boke saieth thus.

Stella clericorum.

Qui missā celebrat pro pecunia, videtur mihi dicere cum proditore Juda. Quid vultis mihi dare, et ego eā vobis tradā.

That is to saye. Whoso celebrateth masse for money, he sayeth with Iudas the traitor: What wyll ye gyue me, and I shall delyuer hym to you? Here be terrybel marchants that this do sel their God. They sell God and deuil nothyng scapeth them. They conger, they charme the wether, the hayle, & tempest. They make salte watres

and

and vintage. To be brief thei
playe wunders in al thynges
and ar a great dele more fyue
than musterd.

Is it not a great sleyght
to sel one piece of ware al hole
to mani folkes at once in one
selfe houre and instant, with-
out knowledg ether of other,
and of eche of them to take
and receiue the hole payment
and money. They name them
selfe angeles bycause of theyr
offices but angeles make not
the people blinde for all their
brightnes, as these darke an-
gels do. If they were but an
gels only thē were this great
meruel, but by their owne sai-
nge, thei be gods & half gods,
great

The Marchants boke

great gods, and litel gods do inge all at theyr wille in heauen in erth, and in hel. And therfore they may (as it is sayde) as it pleaseth them sell theyr wares easyly al at one chop to sondry people, but the wilyste is oftimes taken.

That it is so the practyse shewth, as it is opēli sen whā there is great preasse, as whā the kynges court is nygh to them, or any other great assemblyng of noble men.

The mo ther is, the better the practise is handled, and namely whan the Marchante is esteemed and that he can stoupe and nod, or hange hys head on ỹ one syde, and make

The Marchants boke
a sad countenaunce. The case
may be thus.
Some greate Lorde cometh
to a conuente of fryres, bee
they greay or blake, the one is
as good as the other, sayeng
to one of them shal we haue
a masse: yea mi lorde, another
cometh to the same fryre, and
asketh for a masse also, ye shal
haue my Lorde. Yet an o-
ther cometh for almoche, yee
my Lorde, and so come as ma
ny as will, he refuseth none.
Than cometh the goodly
Domine, & dispatcheth them
all at ones, and the gentylme
go their waie wel pleased, the
marchante is payed and pai-
ed agayne, both go theyr way
laugh-

The Marchants boke
laughynge, alwell the byer
as the seller. Is not thys
a great habilite: is it not wel
wrought? Of suche wares
their stoze houses are ful, and
these be called, stoze hous mal
ses, oz salted masses. That
god of hys gracious goodnes
ryght soone vnsalte and wa-
ter it.

Truly they be so apte and
pōpte, that fewe oz none cayz
do their besines. Amōge other
thynges they be almoste all
marchants of war but in all
the worlde is no appoticary
noz chāldeler that can worke
in theyz maner.

Some pooze, foole cometh
to the tempel, deuoutly (as

they say) & lyeyeth vp a can-
dell vpon a pyller, and oure
marchaunt anone snatcheth
and puffeth it out, and for ỹ
pryce sellethe it to an othere,
that setteth it vp in the same
place. And oure marchāt that
watcheth for it, is styll redye
to snatche & to blowe, and sell
it to an other that anone wyl
sette it vp agayne, so that by
snatchyng and by pouffeyng
oure marchantes ceas not to
gatherin al day, wherby they
are ryche anone for as ye se al
retorneth to them both ware
and money.

A lytel wax doeth thē great
eale, be the marchants great
or litel for comenly they vse

it

The Marchants boke
ſt all. The lytell ones ſell it
wrought in candells, and the
greate marchauntes ſelle by
lumpes tacked vpon paper, or
at the tayle of parchement.
This that I ſay is well kno-
wen, at the leaſt way to offy-
cyals, ſcribes notaries, ſecre-
taries of abbayes, proctours
chancelers of Bychops, arch-
bychops, cardinalles &c.

The great Gargantua. I
ſay the hygh prouoſt of theſe
marchants that is the moſte
feared and dred the wyleſt of
thē al kepeth his bank vnder
exchang to all people conuer-
tynge leade into golde. In
thys worlde was there neuer
ſeen ſuche an alcumyſte, that

The Marchants boke vnder lead (by hym and hys) could fynde suche a vayne of golde. The whyche the good marchāt Pauorme hath not hid in his writiges. Whā by elegant ceremony, or at least-wai barbariē, he wrate thus.

Pauorm super pri. princi. de electione, in glossa prima in fine.

Dicunt aliqui quod nuncii pape non sunt deaurati sed plumbati: sed dic nihilominus quod possūt dici deaurati: quia dant plūbum et reportant aurum.

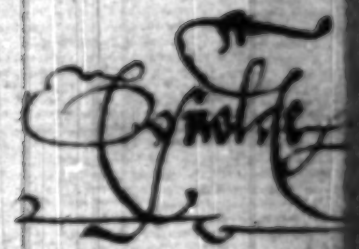
That is to saye. Some say that the popes messagers be not gylded but leaded, but neuertheles, saye thou, they maye bee called golden, for they gyue leade and receyue gold. This may be called an easy bodyly worke. To such a worke man all thynges are proper to cheapen and steale.

And

And ỳ better to close hys mater, the name of Sanctissimus receyueth it.

Albeit that he is but a hat maker yet he is a hatseller to, and there was neuer hatmaker that solde hats so deare, and acordyng to the color he maketh the pryce for if thei be read they be the derer, and also the byers mater is the better, wytnes of Christofer of Forlinio, of thetytle of Aracelie the spaniard of Angloys, wyth hys greate corde. Also T. Wolsay of the tytel of. S. Cicelie & other whō I leaue for al the worlde doeth know them. And whan these gentyl byers be thus coyffed and wrape=

The hat maker of Rome.



wrapped with their read hat
tes of this great capper, they
go fro town to town, fro place
to place, specyally to the cour
tes of Princes and Kinges to
make their mustres, and stall
theyr marchandise, or els it
maye be to practise some but=
tin for this read hat is full of
great vertue, to them that
knowe it fyrste fro the tyme
ẏ he is couered wyth all, he is
at leyser to do all what he
wyl, to kepe as many benify=
ces as he can catche, whither
they be (as they saye) compa=
tyble or vncompatyble, lesse
or more, al serueth the kechin.
Secondly he is affrañche=
sed and fre fro the vnanites,
that

The Marchants boke
that is, for any benefice that
he catcheth, he oweth no va-
cation, whiche is a holy prac-
tise. Thirdly he is alredy in
the way and nygh to be hym-
self the great hatmaker, or
souerayn haberdasher.
Bee not these goodly priuile-
ges. Thys is it that maketh
the derth of such hate.
Than at the example of the
there be cappers ẏ lykewyse
are sellers of bonets. The sel-
lers dyne veray well at the
erspences of ẏ byers, ẏ which
folyshe byers be so mad and
folyshe that they bybe and
bryue in many places for cap
pes and hoodes with tayles
hychinge on them, who shall
haue

haue the fyrste, the second or thirde. &c. Not withstanding that they be al alyke of ordre. Other ther be ỹ seke for such byggynnes (I woulde saye bonetts) wherin thei haue ne ther more nor lesse knoledge, thowgh that they wil not for get theyr lirippypies, I mene their peltry cappetons.

Now I am in thought of a mater new inought, that hath comen in times past. And I pray al you that shall rede thys present treatyse to pardone me if ye know it. It is of a chapman that kepeth in Rome, ỹ rowme of ỹ great marchãt. For as Platina wri teth in the boke of the lyfe of

Platina.

the

the byshope Jone the.viii.of that name the.Cvi. byshop was a womā which held and possessed the pontifical syedge two yeres, a moneth and.iiii. dayes.

At the end of whyche tyme (and she beynge pope, or that I do not lye popesse) she child ed a yong popy. I would wit than if shee were chosen. Via Spiritus sancti. And if her marchantdyse were sale worthy, and as good as of a mā? And when she gaue absolutyon, or that she gaue or solde any Croyse, Miter, or Hatte. Or that shee ordeyned anye Byshopes, Prestes, or Deakenes, what cometh all thys geare

Questio pregnās

The Marchants boke
geare to. Item whereby cam
the sacerdotall Carecte, & ma
ny other thynges whyche for
this tyme I let pas if ye can
say any thinge to this, do an
swere me, for as for me I vn=
derstand nothynge els, but
that it was very gallyardde
and pleasaunt.

Wherby I retorne to my
marchants, of whome truely
some be wilier thā some, and
al together to the wilynes of
the kechin. For albeit that in
France Normādi & Picardi,
&c. be maruaylous wyly, yet
haue they not as touchynge
this wrought so fineli, as thei
of the contrey of Santonge,
and of Towrain. That wher
fro

The Marchants boke
fro Chrystemas to the feast of
candelmas as they call it, at
euery tyme ỹ these marchãts
synge euensong, whan they
come to an anthem that they
name. De fructu. Yf they do spie
hapely any fruytfull persone.

I meane fruitfull, yf the
purs be well stored to whom
they knele, and stowpe alowe
to begyn the De fructu, and thã
the pooze simple kneler gooth
full sympelly to synge the De
fructu on the best fashion, and
than the marchantes chaũte,
cry and howle, to the end, and
afterwarde all the euenynge
laugh, toye, play, God know-
eth howe they fare. And as
these marchãt fruters fructifi

De fruite
ters.

foz

The Marchants boke
for the profyte of the table al
togither I say to profyte of
their gaynes, and domage of
theyr neyghbours that hyer
and fynde them, and yet the
good simple folke holde them
content with their knauery.

Thys fruitefull people be
in fraunce and other regions
but in Englande I thynke be
but a few, for thanked be god
many of there il tres be pluc-
ked vp by the rotes and felled
and their wicked marchants
fruiteters be wel steyed, and
shalbe God wyllyng more.

Thus can these fyne mar-
chants by wyls and trewan-
dise fructifie at the expences
of other. In singing and pla-

yeng

The Marchants boke

yeng nymbly for theyr owne

welth lyke fals futers.

In dede their singuler ha

lite is very euydent that

they hauyng nothynge haue

multitiplied and encreased to

so great goodes, that al most

they haue vsurped and obtei

ned all the richesse of the erth,

as Realmes Dukedões, Cõu

tyes Principalites, Baronies

Towns, Lordships, Herita-

Rentes, Houslynges. Fruits,

and all that is possible to say.

Truly I am ashamed to

thinke on it, they haue swa-

lowed al togyder. They haue

disheryted Princes, Kynges,

Lordes, Marchãts, Burgeses

and people of all estates and

all

The Marchants bokes
al because at theyr beginning
they in hypocrisi could fayne
their pope holynes.

But now they be so riche
and mighty, that bi force thei
do wytholde, & rather would
mengyle and melt the skyes,
the erth and ỳ see, and al that
is in thein, than any thynge
should scape their handes.

And therfore they reise and
moue warres, debates stry-
ues & troubles, they brynne,
they slea, they persecute, they
emprisone, and to their power
driue away al them that gain
say them. They haue no nede
of bokes of holy scripture for
to maynteine theyr feats but
vpholde them by strength, as
bry-

brigants and murtherers do for to resyst verite theyr is no thyng wyth thē but force and violence.

O peasant wolues, wolues insatiable, that haue spared nothing but ye haue plucked it vnder your pawes Howe trulye spake saynt Paule of you, whan he wrote thus. I knowe that after my departynge rauishinge wolues shal enter that wyll not spare the floke. Of such marchants it is wryten to Timothe in the fyrst, In Ezechiel and diuers other passages.

Act.xx.

i. Timo. iiii.

Ezechiel. xxxviii.

ii. Pet. iii

Iude. ii.

Yf there were euer matter of iniquite, there was neuerȳ like vnto this. For good

The Marchants boke

marchãts, onely persent their wares exposing to them that wyll bye a reasonable pryce, and constrayne no bodye to bye or take therof. But these wicked do the contrary, for boystously they constrayne the people will they or not to passe thorough theyr cruell handes, and without respite, to bye theyr fals marchandises at theyr owne pleasures, or elles pronoũce thẽ heretiks and who that hath no money muste go seeke for some, and make shifte though nothyng shoulde remayne.

The cale is thus. Some poore mã dyeth charged with wife and smal children. This thyng

thynge is pitefull aud requi
reth mercy. And for to con=
fort the pore widow, certayn
almesses ought to be delt vn=
to her, to confort her and her
houshold. But in stead of
kind prouidēce, these vnkind i. Tim. iii
and cruell marchantes of her
lytelle come to make an ende
of all, & they by force or ryght
wyll haue ẏ they do demand,
bread, drinke, offrynges, can=
delles, oxe or cowe gown, kir=
tell Jaket, bed, shetes, good
fare, or money, and put her
from all vnder shadow of.

Requiem, Fundis, and Libera.

And syth we are in this pur
pose, there was neuer suche
iniquite knowen amonge ani

marchants but in these. The whiche openly wythout feare or shame sell that the whiche is nothynge theyrs, and yet they sel them to the persones to whome they do belong of ryght. Yea, and that worst is a. M. tymes and mo they sell one selfe thing.

Answer to me. Who caused to make the belles of the church? whose be they? dyd these fals marchants bere the thyder? lykewise the ground in the church or churchyard, whose is it fro whens can it? Is it of theyr fatherly heritage? It is not certaynely.

But belongeth to the peopel and parychiens. I would

wite

wit of thē fro whēs came such a boldnes to thē so for to sell ẏ sowne of the belles, which thei caused not to bee made, & also tak not ẏ pain to ring thē, for they be to dilicate minstrels, & so for to sel & resel ẏ groūd that is not theyrs. Truely after their accustomed facion it is a veri dere groūd, that so often tymes is so vniustli pa:ed for. For it is euer to begyn. They wil answer me (Iknowe wel) ẏ it is ẏ right of their church, whych easyly I agre to. For properly ẏ right of their church is to cach, flei, rauish steal & polle, which is neuer don in the church of Iesus Christe & therfore consider pore beople

Of burlynges.

Propriū quarto modo.

The Marchants boke

on whose syde those marchan

Math. x. ts be. Jesus Christe comman

deth to giue for nothing that

whyche he hath gyuen. And

these marchants engrosse it

outragyously, and so become

Marchauntes, shewynge

therby appertly that they

haue nothinge comyn wyth

Cananeus & negotiator ide Jesus Christ. Showing thē

also to be worse thā the other

Cananeans, whā good Sa-

ra toke her rest in God, for in

theyr right of theyr sepulcher

they woulde take nothing of

Abraham.

Actes .vii. But he whych before ỹ death

of hys wyfe possessed neuer

in ỹ said groũde, would haue

had some ryght therin, prefi-

guring

guring that some day by the
promise of God it shoulde be
his own truli, he would haue
gyuen some money therfore
to Ephron the sõne of Seor, Gen. xviii.
for a very possessyon, where
as a sepulchre was in a dow-
ble felde, the which possession
was entierly gyuen and ad-
iugged to hym in herytage
wyth ỹ vsufruits of the tres
growing ther. And herby it
is certain that this pore pa-
nime toke no money of Abra-
ham for nothynge, but take
hym a faire heritage, whiche
these fals marchants do not
to the pore people. For wyth-
out ceas they take much mo-
ney. Alas they do not knowe
wher-

wherfore. But for a pastyme is it not a good sycht to se sometyme a sorte of disgised and countrefet galáts openly feycht for to haue a dead corps of some body.

The gray a gainst the gray. Fraucisans a gaynst the dominicans. The augustines a gaynst ỳ Carmelyts. Blacke againste white. The pyed a gaynst the Crolled. Priestes a gaynst Monkes. Curates a gaynst Chanons, and al such sortes of cauellers, whyche ought to be dryuen away as mastyfes, as raueus, and cormorants Thys that I say is manifest, and yet it can not be remembred of what spirite

thele

The Marchants boke

these marchãts wer dziuen a-
bzode, who moeued thẽ thus
so shamefully as to rẽne after
they pzay as wolues and fox-
es after caryon but the delyre
to norishe well their potage
oz soppes, their rybawdzy oz
(as thei saye) their estate, that
is to saye, theyz gozmandyse
and ouer licazous kitchin, foz
they thynke on none other
thynge.

There of cometh if there
be any mocyon of a benefyce
that alwaye, they enquire of
the pzoffytes therof by yere
ferme, bi pencion, bi residence
how much the church, aduan
tage is, that is to wyte, the
bapty.mes, maryages, offrin-
ges,

Lozban.
Lozban.

Mar. vii

ges, kissynges, lyghtes, oblacti ons, pilgrimages. Yf ther be any Irefull saint that wylbe feared, and aboue all, if there be moche people because of mortuaryes, burynges legaries anniuersaries, and such fine mētions, and huge charges vpon the poore people, for as they saye in right kayne laten. Vbi oues, ibi pelles. That is to say, where as shepe is ther is wolle, whyche truely they can well sheare and gather.

Vbi oues ibi pelles.

And in dede they be all of one craft & can none other so wel as thys. That is, they be al shearers, deuoures, sleyers yea & that so neare that they sucke ỹ bloud, and the sweat.

And

And of such rapine they vphold eche other folily, it is playnly sene dayly, wythout any remedy.

And they be not onely marchants, sellers and occupiers but also the moste parte are couetous sellers agayne. Or the better to vnderstād what I say, a seller again is he that byeth for to sell agayne to another, for profite and gaynes by it as also Simon Magus would haue done, wherof it is spoken in the Acts of thappostles. And. S. Austin vppon the Cxxx. Psalme, after hys maner of rekenyng in speakynge of the sayd Simon saieth thus, The power

Act. viii.

of

of the Apostles pleaseth hym
more than the goodnes of the
Christians, in almoch as he
saw bi ỹ leing on of ỹ apostles
handes God gaue the gyftes
of the holi gost in such maner
that the Christianes spake
new languages, he would
haue done as they dyd, But
he would not be faythfull as
they were and be a good ser-
uant of Jesus Christ, but be
cause that he would be seen
mighti and somwhat hie and
therfore he offred and would
haue gyuen money to haue
such a power as thei had, and
truly he would haue derely
bought that whiche ye knew
well afterward. The felawes
of

of this sayde Simō be al mi=serable biers of benefices and ecclesiasticall officers, whyche are excommunicate by the authoritie of God, & not one lye of God, but also by the authoryte of the decres and auncient cannos, as pestilent people, by whō the churche of God is robbed, wasted, and de solated, ỹ reformation of the church letted, and the salua=tion of ỹ people withdrawen.

O Lord God what a boke might be made of this mater if tym woulde suffer it, but I remit it al to the Jugemēt of those persones whiche loue and dread the almighty lord.

What do you noble and ver tuous Rom.xiii

The Marchants boke

tuous Princes, Lordes and Ladyes, why haue ye no regarde ouer these marchants, and notwythstandynge that by theyr pride they wyll not be visyted of you, yet will thei or not, ye haue authoritie ouer thē. And to you and none other it belongeth to castyse, to correct, and represse the great excesse of suche theues.

Do it than, to thende that it be not verified of you that is spoken in Esaye.

Esie.1. Suche princes are infidels companiōs of theues, but rather that in ỹ presence of the

Elohim liuinge God, of whom ye bere the name, whiche hath giuen you the poure of the swoorde,

for

for to vse it to hys honor, de-
fendynge innocentes punish-
ing al malefactors, be ye foūd
faithfull and veritable, Con-
sentynge to all godnes resy-
stynge euylle wythe all your
power, for hys good wyll, for
by hym ye are commited ther
to, & he alone may exalt you
or put you down in this pre-
sent lyfe, and the life to come,
and herof ye maye be sure, if
ye seke his honor, he wil honor
you. Yf ye exalt hym he wyll
exalt you.

By hys wisdome kynges do
reygne, and Lordes do ordein
ordinaunces of Justice. And
the myspryson of the dyuine
wyll & wisdome is cause of al

Pro. viii.

euilles

euyls ouer Kinges, Princes,
Lordes, coũtres and nations
ii. Regũ. xxiiii. Which may be sen in Dauid
Solomõ, Ezechi, Achab, Ma
iii. Re, xi. nasses and other. And let no
man take feare in forthering
the honore of God, as the sim
ple Sedechie dyd. Fearynge
more the prynces of Juda &
of Jerusalẽ, thẽ ẏ only God.
Not beleueyng ẏ good coũsel
Jeremie. xxxii. et xxxix. of Jeremi. The which Sede-
chie neuertheles afterwarde
foũde tru that which the pro
phete had tolde him. And was
put fro the goodes ẏ wer orde
ned for him. For it is not in ẏ
power of men to put Kynges
fro their crowes but it belon
Danie. i. geth to ẏ only god, which trãs
ferreth

ferreth kingdomes as it plea
seth hym. The which if he be
with you: who cā be againste
you? Oh God if ye were as
prompt and redy to procure
the honor of God as these a=
uaricyous marchāts are apt
and diligent about theyr bu
sines, that nothing escape the
O Lorde howe euery thinge
should be well. Rom. viii.

It is no nede to speak of ther
study and diligence, for euery
body seth it. They haue a. C.
eyes euer open to watch as
the cat for the mous. Argus
sawe neuer clerer before and
behynde, nomore dyd Janus
wyth hys dowble face. If the
belles ringe in any place (as

The Marchants boke

thei say) for an obit than oure gentyl gallants trudge apace but our Lord knoweth what a drage there is of them.

Yf the mayster or the dame of a hous be seke, so that they be any thing riche, for of the poore they pas not, and that they haue any token of death oure marchants togo thether a pace a pace to put in theyr myndes to remember theyr chopses, theyr byldyng theyr church, their brethen, and for to haue some anniuersari foun dacion, or other testamenta ry gift. Do what ye wyl, out of the hous ye get them not tyll they haue some praye, or elles they will saye that he or

she be Lutherien heretykes?
God knoweth what wily wrinches; what subtyll fallaces they do commit fro day to day. Thinke who will on the houshold, on the famuly, on of the chyldren, rent or detts al is one to them so they may haue theyr askynge they care not. If any bridales be, thyder rene oure marchants to fare well, and to blysse ẏ bride bed. If any woman lye in childbed, thei togo, to say gospels ano to be at the syttyng up and chirching.
To be short be it at lyfe or death, our marchāts be euer practisyng some bribles, they neuer make an end. And the

The Marchants bothe
better to dyspose the matter
after theyr sorte not one of
them will mary, because they
maye the better vse theyr byt
cheri at their ease to passe the
tyme, and to lyue wythout
thought.

For to conclude it is to be
noted that amonge so greate
a felowshyppe of marchants
there be two sorts, yet none
of them both do liue in pure-
nes of chastite, of the whiche
some of them gouerne them
selfe in course & rude tyranie,
the other in fayre hypocrysy.

The fyrst be thei that ope-
ly constraine the people to by
theyr wares, and there is no
remedy but passe that wyae,
or

or els to be flayne and mur=
dred of them, or at the least ex=
cōmunicate in their sinagog.
The other that could not
come to vsurpe the power to
commaunde, can by an other
meane, that is to wite in the
apparence of pouertie bering
walets all vpō their shulders
full simply faining a lowting
cauntenance selling them sellfe
as the Essians, Saducians,
or Pharisians dyd.
Sōtyme they would giue
their owne habite to the pore,
pretendyng some holynes the
which afterwarde was paied
a.C.times dowble. Thus can
they worke subtylly in they
marketes and fayres. Than

is there another sorte of fyne bestial frires lowtes, lowting theyr heades bi the waye beating great beades lyke father Robert of Illyngton, Marchants of theyr owne workes and merytes; as if they hade some in store to sell againe.

And openly thei haue made to beleue that all the benefactoures of theyr orders haue won heauen bi the merites of these holy beaupers, quenchyng the fayth therby, and putting the holy name of Iesus Christe in darckenes, blasphemeynge openly the grace and mercy of the Lorde God, the whyche is not wone by worke or merite, or elles grace

should

The Marchants boke
should not bee grace, howebe
it by such dreamyng lyes, and
sayninge, these arrogant su-
perstitious fat trewāts haue
led theyr mylerable bealyes
wyth the labour of the simple
people.

I maye say milerable well
inoughe, for there was neuer
so manye vngracious sortes
of people vpon the earth.
They do disfigure and fatten
them selues, they extermine
theyr faces as hypocrits.

They torment & punishe
them sefes for to appere to the
worlde suche as they bee not.
Truly thei tak great paynes
to go to the Deuill.
And often tymes whan they

se

se a yong child come of a good stocke and riche kinred, they wylle so entyce hym almuche as they may to catch hym in lime twygges & snare to make him lyke vnto them. To such folkes Jesus Christe gyueth his curse, when he saieth wo vnto you hypocrits that com pas both sea & lande, to make one your nouice, and whan he is made he shalbe dowble wozs than you. This is their ioy and consolacion to drawe any to their estate. Wherby it is very veryt able, that the delyte of a wycked persone is to haue thē that be lyke vnto him. This is true that I say. And it is not sayd of a desire

Mathei. xxiii.

Consolacio miserorum.

or affection to mislay any per
son: but to the ende that the
sheepe of Jesus Christe may
kepe and delyuere them selfe
from such deceiuers, that out
warde seme to bee symple Mat. vii
sheepe, and in warde be very
rauēting wolues. And by the
healpe of their great and ve=
rye shepeherd Jesu, they may
be preserued, & that of thē & al
other that are in darckines &
errour bee entierly verified ỹ
which S. Pet. saith you haue 1. Pet. ii.
ben as lost shepe, but nowe ye
be retorned to the pastor & bi=
shope, of your soules. And we iii. Regū.
must not in this point stay at xx. xviii.
et xix.
ỹ great nōber, at ỹ multitud,
or at their riches & pouer. For

is

it is much better to here Mi
che alone, thã the.iiii C. fals
Lud.ii. prophets, Helie alone than all
the sacryficers of Baal.

The good and simple. Si
mon and the aũcient wydow
Anne thã al the Phariseins,
sacrifiers, Scribes, & docters
whyche hade made a dene of
murtherers of the house of
God. Of whose successors I
pray oure Lorde ryght soone
to giue knowledge to al prin-
ces and Lordes, men lerned
and of authoriti, ỹ they maye
make suche prouidens and re
medy that the vengeaunce of
God do not fall on the poore
peopel, and on all ỹ erth. For
thei commit so mani detesta-

ble

The Marchants boke
ble wyles and gyles that it is
not possible to thinke it, wyt-
nes ȳ fals fayned spirite, that
seth .xx. yeres was gylefully
and maliciously mente by the
gray fryeres of Eureus in ȳ
conuent of Normandy. And
of late tyme suche another by
the gray fryeres of Orliance.
To the greate sclander not
only of the realme, but also of
all other Christen nations.
Thys was in Fraunce.

I pray you was there no
suche folysh fayned trifling
deceite in England I repoꝛt
me to thē that haue seen and
herd of them as of rodes and
other geugaus, whyche moc-
kage is true, euident, and co-
monly

The trans
latour.

The Marchants boke
mely knowen of al mē of eue=
rye degre, whyche as nowe to
speak of ani moze I wil leaue
of abiding to se ꝑ there shalbe
done such iustice that it shall
be example to all the woꝛlde.
Foꝛ if any partyculer per=
sone be punished foꝛ a folysh
oꝛ lytell fawt that he doeth,
how moche moze ought suche
hypocrites foꝛ to be punished
extreamely, the which vnder
the syght of holynesse abuse
the pooze people in suche wise
to the great blasphemi of god
& diffamatiō of theyꝛ neygh=
bour. All the woꝛld than may
bee sure that if the Loꝛdes of
Justyce cause not punishmēt
as is apperteyneynge foꝛ it,
that

The Marchants boke
that ꝑ Lorde God wil take so
terrible reuengeaunc that al
the worlde shall tremble for
the hydeousnes of it.

Lykewyse of the wyles of
these croscrepers whych fay-
nyng multytude of prayers
with multytude of pardoned
prayers, and beades: thynke
the sonner to begyle the people
kneling euer in one place da-
ly, and lycking of pyllers, ky-
ssing of ꝑ images fete, to seme
more holy, and amōge thēselfe
bery detratores of God. And
yet they feare to displease one
the other for feare of accuse-
mēt. O dissimbling folishnes
and foule hypocrysy.

There be many other thyn-
ges

The Marchants boke
ges whych as now I repoꝛte
me ẏ I coulde ſay of a trueth
if I woulde but I wyll ab-
ſteyne me fearyng to offend
the weake.

Nowe after that I haue
ſpoken of theſe wiſe foꝛes and
cautelous Marchants wyth
whom is compꝛehended here
mites and recluſes.

It ſhalbe good to ſpeake of
a great flocke of Chap wome
aſmuche oꝛ wylyer than the
marchants whiche be of them
ſelues named Mõkeſſes, Ab-
beſſes, Pꝛioꝛeſſes, Chanone-
ſſes, ſyſters of al coloꝛs, recluſ-
ſes, & many ſuch other ſoꝛtes
of vermyne, but I reſerue
this mater (the whiche truly
be

The Marchantes boke
be not very cleane) tyll some
other tyme.

For thys present season if
I haue sayd il or lyttell, I put
it all to the iudgment of more
wyse and fayethfull louers of
verite to whom humbly I re
quire to encreas, amplify and
set forth that whyche I haue
willed to pas bryefly, fearing
to anoy ỹ readers by mi rude
speache.

It hath suffysed me for to
shew somewhat of ỹ euil that
hurteth vs so sore, oneli for to
giue occasiõ to people of good
desier here after to deuise som
what more, finally trusteyng
by the boũtie of the father of
mercy, of some goood delyue-
raunce,

rasice, the whiche of his grace delyuer vs all fro ẏ darkenes of errour, fro deceiful lyuing, fro Idolatrie and infidelite.

Wherin wee be myserably fallen, in asmoche as we haue left his pure and holy worde, folowynge oure owne opinions and folyshe fantasies, for Satā ẏ tēptor, enimie of our saluacion by cautyle transfigurynge hym into an angell of lyght, vnder shadow and colour of veryte alwaye cam agaynste ẏ wyll of God, lyke as among other thinges it is certayn that ẏ body of Moyses the which God dyd bury, and vnto thys day neuer mā dyd fynde hys sepulchre, all-

ii. Cor. xi.

Deuter. xxxiiii.

thoughe

thoughe that the deuill hath Jude.i.
inforced hym to reueyle and
shewe it. but ẏ angell of God
resysted him, alwaye callinge
for healp to the Lord. For tru
ly thys fals serpent woulde
haue abused & deceiued vs wͭ
the body, bones, and relykes
of the sayd holy prophete tech
ing to reyse some hous of de=
uotion, some faire pilgrimag,
and a pleasant and new ma=
ner to serue God, other thā
that whiche he hath cōmaun
ded. The whyche thynge the
prophets could not haue con
dempned afterwarde nor re=
proued it, oneles they should
haue ben accused of infidelite
and malyse: seynge the holy=

The Marchants boke
nes and great excellencie of ȳ
same, whereby God had done
so many admirables. For the
folysh men wythout Iuge-
ment beholdynge the workes
of saints onely, do forget him
that bi them doeth such wor-
kes. In good soth vnder such
apparence and colour of good
nes, the deuill sh quld greatly
triumphe in tha t place as he
hath done syth, and dayly en
tendeth to do in mani places
as it appeared here in thys
land and doeth yet in some o-
ther countrees, with other in
finite abusions.

Alas what an horror hath
spred throughe the vniuersall
worlde by that meanes. The
mar-

marchants haue scraped wel, pilled wel, heaped wel, and lo ked well throught that hole. And where is any spirit that euer could recite, or tong de= clare, al the viage, al the wild and newe pylgrymages that by lytell and lytel haue ben inuēted? There be as many maner of saynts as of people and beastes.

As. S. Loye for horses S. Anthony for swine, S. Loup for shepe. S. John for lames S Hubbert for dogges. One for gotes an other for kien. S fereioll for gees, and so forth of ỹ remenaunt. And for peo= ple there is great plentie. For there is no mēbre vpon man,

The Marchantsboke
nor any disease reygnynge vp-
pō him, but it hath a perticu-
ler phisitiō. S. Job (that ne-
uer thought on it (healeth ỹ
great pockes. sayncte Appolin
the tethe.

Howbeit that I haue mer
uayled oftentyms, that these
good workemē gaue not that
office to. Saint. Christophre,
whych had so great and long
tethe that Cobrande was no
thynge lyke. Probacion.
In a certain place of Fraunc
called Beaunoys is a lytell
abbay of. Sain. Christopher,
where as the reuerends ther
do shewe a tothe whyche as
they say is one of. S. Christo
phres. The whych tothe is so
byg

bygg and long that if he had had but .xii. in hys mouth, it should haue ben wyder than the greatest ouens mouth in all parys, what a felowe were he ỹ had .xxiiii. or .xxx. suche in his mouth atones? Truly thys goodly toth in bzede is moze than a greate halfe fote, and byg accozdyngly. O intollerable irrisyon. And yet it serueth a monge these good marchants.

And to come to our purpose Saynt Quintin healeth the Cough. Many healeth the seuers, but there is so many of thê that they let eche other S. Clare helpeth redde eien. S. Aduertyn the head ache

of women. S. Mayn of the
scab. I leaue. saynt. Gyles in
Cõstantin that often helpeth
womẽ to haue childẽ. Such
saints inow are found at the
fryres and monkes. S. Mor
healeth the gowt whan he is
at leyser. S. Syeth syndeth
lost thinges, another serueth
to go. Another to come. One
to begin, an other to make an
end. Neuer was seen suche
worke men. Nor neuer was
seen such afyre. But aboue al
other ỹ can be deuised, there
is none Iolier. S. Maturin
that healeth all them wyth
empty heades as mad and ab
straught people, which be thy
der brought, God knoweth
how

The Marchants boke
howe they be handled. The
measur of olde fathers cã not
serue. They shallbe rubbed,
hoyscomed, and whipped that
it is pyte, and yet neuer the
wyser, but whan they haue
done, they muste haue money
and wyne, and so he is fayne
to renne a way lustyly.

Were it not agreat almes
by charyte to haue whypped
and scourged a gallant na-
minge, hym selfe an aulmosi-
ner, I wotte not frowhens,
whiche a whyle ago in the ci-
te of, Abeuile in Pycardy pla
yed apyety gewgaw.

And the better to vnder-
stand his gãbawed whan the
Quene made her enter there

She beyng with her assi-
tantes in the churche of. S.
Woulfrae this holi father af-
ter his masse sayd, he made a
superfault and willyngly as
a tumbler fell downe as in a
sown, feinting to be rauished,
or to se sõme heauenly vision.
And in dede the good gen,
tyman woulde haue persua-
ded the simple people that he
had seen the virgen Mary ac
cõpanied with certain saints.
As. S. Peter and. S. Paule
whiche had shewed him some
diuine secrets.
The whiche thinge anone
was publyshed for certayne
and true by the vpholders of
his degre. I meane valyaunt
pil-

The Marchants bone
pillers of ỳ church, although
it was but a lye and deceyt.
As hymselfsyth hath con=
fessed, sayenge that he dyd it
onely to be estemed the moze
holy man, and by cause moze
credet should be giuen to his
wozdes. This was the inuen
tion of suche a wozke man,
which had noseare to lye, and
in his mockery offended God
greueously, foz to accomplish
hys knauery.
How be it. S. Paul hath
expzessely wziten that the ve
rite of God hath no nede ck
oure dzeaming lyes, and that Rom. iii.
none ought to do ani euill, to
thend that goodnes may hap=
pen hym. But what thought
take

The Marchants boke
take such folkes for. S: Paul
or of hys wrytynges: Wher-
fore such a Jacke a boue all o-
ther ỳ coulde bee thought or
spoken of as a fole wyth hys
lyke felowes ought to be led
to the god. S. Maturin and
ther as a holi bodi to be reised
vp, and pleasantly haue hys
head rubbed, horscomed, bru-
shed handled tormoyled and
whipped, to make hym know
what it is to bee folysche or
wyse, speciallye in mattiers
of greate weyght.

For aboue all ỳ folyes that
can be done, sayd or thought,
the greatest is to counterfeit
any thynge belonging to god

O Lorde God how ỳ world
by

by such mintons and fals me-
nes hath ben in tymes past,
and yet is empoysoned wyth
greate errour and sedicion.
There be other saynts for
artisycers or handy crastes,
euery one in hys occupation
and faculte. S. Crispian ma
keth shoes. And saynt. Rocke
cobbleth them. S. Colme hea
leth sooles and wounds. S.
Iury kepeth proces in ỹ lawe.
S. honory maketh matches.
One goeth on fot, another
rideth, one is naked, another
well clothed. One is armed
another with a single wepon
It is wonderous to think on
it. And in good sothe if I
would delate, worke set forth
and

The Marchants boke and amplifie all ỳ is hyd vn= der thys fayned shadowe I had nede to make agreat boke by it selfe a lone.

Wherfore I differ this pur pose tyll another tyme, aby= dynge the helpe of the Lorde. The whiche for euer be prays= sed exalted, and manyfied his onely best beloued sone our re Lorde Jesus Christ, whyche wyth hys bloud hath purged vs who be blessed In the worlde of worldes

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